

PÍSMO SV. NEJVYŠŠÍ AUTORITA? SOLA SCRIPTURA. MAGISTERIUM. NORMA NORMANS.

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anotácia

PÍSMO SV. NEJVYŠŠÍ AUTORITA? SOLA SCRIPTURA. MAGISTERIUM. NORMA NORMANS. Při výkladu reformačního hesla *sola scriptura* často dochází k dezinterpretacím. Tento reformační princip je třeba chápat v historickém a teologickém kontextu Reformace, nemá-li při jeho pochopení docházet k bizarním deformacím. Přednáška se proto věnuje v první řadě okolnostem, v kterých toto heslo vznikalo. Jeho aplikaci dále zkoumá na Kalvínově teologii a praxi při používání Písma. Nakonec se krátce zabývá analogickou aplikací *sola scriptura* dnes.

0. ÚVOD

0.1 SITUÁCIA

- "Autorita Bible a vznik moderného sveta" (Henning Graf Reventlow): "Writers have aptly spoken of the 'two Reformations' which stand in juxtaposition in the sixteenth century and which were a definitive influence on later developments. This second line, which has also been sweepingly called 'Humanism' in contrast to the message of the Reformation, was much more influential in the development of the cultural history of modern times."¹
- THAT INTELLECTUAL PROCESS WHICH ENDS IN THE DETHRONEMENT OF THE BIBLE AS THE AUTHORITATIVE SOURCE OF ALL HUMAN KNOWLEDGE AND UNDERSTANDING...
- Kríza "princípu Písma" (*Schriftprinzip*) - (1) **historická kritika** → separovanie doslovného významu od historickej skutočnosti, (2) **hermeneutický problém** - separovanie novozmluvnej teológie od súčasnej.²
- Kríza hermeneutiky autora (dekonštrukcia)

Diskusia predpokladá presné pochopenie, čo je pri historických heslách veľmi obtiažne. *Sola Scriptura* and *magisterium* - tieto heslá sú hlboko zakorenené v tradícii a pre človeka "zvonku" nie ľahko prístupné.

Dôvody pre *sola scriptura* boli dva: (1) "Písmo je nejasné a potrebuje výklad" (2) "Cirkev má prístup k božskému zjaveniu, ktoré nie je zaznamenané v Písme" → *magisterium* vykladá Písmo a učí ďalšie zjavené pravdy.

0.2 NEJASNOSTI V POJMOCH

- Reformácia: "autoritativná" (The Magisterial Reformation was an element of the Protestant Reformation led by Martin Luther and many others. The Magisterial Reformation connected the visible Christian church with society as a whole, as the Roman Catholic Church had before, thus imposing on the government and magistrates Christian duties, such as supporting the new churches economically and weighing in on issues of doctrine. [Wiki])
- *sola scriptura* - osobné pochopenie pod vedením Ducha Sv. - alebo zakotvenie každého cirkevného učenia v Písme?
- *magisterium* - učiteľský úrad cirkvi - alebo autorita spojená s doktrínami cirkvi?

0.3 NÁMIETKY PROTI "SOLA SCRIPTURA"

- absurdity: (1) bez interpretácie "sám v lese", (2) Any defense of Scripture is necessarily extraneous to Scripture itself;

■ *Sola Scriptura* is UNBIBLICAL. Nowhere **does the bible teach** that the bible alone is our sole authority.

¹ REVENTLOW, H. G. *The Authority of the Bible and the Rise of the Modern World*, s. 3.

² PANNENBERG, W. *Basic Questions in Theology I*, s. 12.

Sola Scriptura is UNHISTORICAL. When **Jesus** ascended into heaven, what did he leave behind, a **book** or a **church**?

Sola Scriptura is ILLOGICAL - Inside of scripture there is **no list of books** which state the canon.

Sola Scriptura is INCONSISTENT - **All of us have a tradition**, whether we want to admit to it or not.

Sola Scriptura is IMPRACTICAL - As a result of Sola Scriptura, there have been **thousands of denominations** and splinter groups.

Sola Scriptura is IMPROBABLE - We would say that this fundamental doctrine of Christianity, at least according to Luther, Calvin, and all Protestants, was **missed for 1500 years**.

- **MAGISTERIUM:**

Like tradition, magisterium is impossible to avoid. Can anyone honestly say that they came to faith in a **complete vacuum** with only a Bible in their hands? Didn't you learn the faith from your parents, teachers, pastors, other Christians, etc. first, and only later read the Bible under the "patronage," so to speak, of those people?

- Sola scriptura claims that only scripture is authoritative, but Protestant groups anathematize each other over interpretations of scripture.
- Písmo odkazuje na vonkajšie pramene viery 2Tes 2:15 (tradícia³); 1Tim 3:15 (cirkev "stĺp pravdy"⁴); 1 Cor. 11:2 (...traditions even as I have delivered them to you)

1. HERMENEUTIKA HESLA "SOLA SCRIPTURA"

- [GADAMER]: otázka a odpoveď: "Auslegung enthält insofern stets den Wesensbezug auf die Frage, die einem gestellt ist. Einen Text verstehen, heißt diese Frage verstehen. Das aber geschieht, wie wir zeigten dadurch, daß man den hermeneutischen Horizont gewinnt. Diesen erkennen wir jetzt als den **Fragehorizont, innerhalb dessen sich die Sinnrichtung des Textes bestimmt.**"⁵
[Descartovský individualizmus nebol v horizonte otázky...]
- "heslo" alebo "princíp"? - bojové heslo je skratka, ktorá vyjadruje hlavný motív, či cieľ boja, predpokladá príslušnosť k bojovej skupine, ale nepostačuje na vyjadrenie celej stratégie a taktiky bojového postupu.

1.1 "SOLA SCRIPTURA" - PROTI ČOMU [GADAMER]?

(1) Etika - nemorálny život (hodnotárov) cirkvi, (2) politika - vojny v mene náboženstva, (3) ekonomika - odpustky, (4) teológia - ritualizmus (nakoniec?)

1.1.1 AUTORITA - PROTI KONCILOM, HIERARCHII A PÁPEŽOVI

- Luther's writings before 1522 show a decided. emphasis on the authority of the Bible over papal decisions. This, of course, makes perfect sense if Luther is understood as rejecting the authority of the contemporary church and **not as rejecting tradition per se**. Relying on these pre 1522 writings without the proper ecclesiological context brought in by Lane could cause one to misunderstand that **true tradition was not equated with ecclesiastical decisions in Luther's eyes.**⁶

1.1.2 AUTORITA - PROTI TRADÍCII

- It is remarkable, that no passage of ancient writing is more frequently quoted by Roman Catholic than Vincentius's rule of: In ipsa item Catholica Ecclesia magnopere curandum est, ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est."⁷
(1) tradícia výkladu, (2) tradícia kanonického práva

³ 2Tes 2:15 ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν 2Tes 3:6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν

⁴ 1Tim 3:15 ...v dome Božom, ktorým je cirkev živého Boha, stĺp to a pevný základ (στῦλος καὶ ἐδραῖωμα) pravdy.

⁵ GADAMER, H.-G. *Wahrheit und Methode I.*, s. 375.

⁶ (sola-scriptura_allert.pdf p. 10)

⁷ VINCENTII LIRINENSIS *Commonitorium*, s. 8.

1.1.2.1 TRADÍCIA V JEDNOTE S PÍSMOM

- OBERMAN explains that in the pre-Augustinian church Scripture, Tradition, and kerygma were seen to completely coincide. 'The Church preaches the kerygma which is to be found *in toto* in written form in the canonical books.'⁸
- "Es gibt also zwei Traditionsbegriffe von der frühkatholischen Theologie an, und zwar erstens die *traditio dei* und zweitens die kirchliche Tradition oder Traditionen. Zeigen diese zweiten ihre ganz leicht zu verstehende horizontale oder historisch Ausbreitung, die erstere hat vornehmlich vertikalen Charakter."⁹

1.1.2.2 PROCES SEPARÁCIE PÍSMO OD TRADÍCIE A ZVESTOVANIA

Explicitné odvolanie na tradíciu nachádzame (zdá sa, že prvýkrát) u Bazília z Cézaree v jeho pojednaní *O Duchu Svätom*, kde isté liturgické tradície zdôvodňuje odkazom na apoštolskú tradíciu:

66. Τῶν ἐν τῇ Ἐκκλησίᾳ πεφυλαγμένων δογμάτων καὶ κηρυγμάτων τὰ μὲν ἐκ τῆς ἐγγράφου διδασκαλίας ἔχομεν, τὰ δὲ ἐκ τῆς τῶν ἀποστόλων παραδόσεως διαδοθέντα ἡμῖν ἐν μυστηρίῳ παρεδεδόξαμεθα ἅπερ ἀμφοτέρω τῶν αὐτῶν ἰσχύον ἔχει πρὸς τὴν εὐσέβειαν. Καὶ τοῦτοις οὐδεὶς ἀντιτείνει, οὐκοῦν (54) ὅστις

[BAZILIUS] "Z cirkvou zachovaných učení a kázaní ("beliefs and practices" *dogmatibus et praedicationibus*), niektoré máme zapísané a iné sme prijali od apoštolov ako podané skrze tajomstvo. Pre zbožnosť majú obe rovnakú silu."¹⁰

1.1.2.3 TRIDENTINUM

Whereas Protestant orthodoxy rested its case on Scripture alone, the **Council of Trent** stated that the divine truth was contained in Scripture and Tradition, without making any explicit pronouncement on their mutual relationship. There is a **certain vagueness about the formula**, which in fact was a formula of compromise between those who thought of Tradition as a mere implementation of Scripture, from which it derived its authority, and those who postulated Tradition as an independent, autonomous, self-sufficient channel of divine Revelation. As a matter of fact, a preliminary text, supported by the papal legate, Cardinal del Monte, spoke of the rule of faith and morals as contained partly (partim) in Scripture, partly in unwritten traditions.¹¹

1.1.3 PREDPOKLAD: KATOLÍCKY POHĽAD NA INŠPIRÁCIU PÍSMO

"Písmo je bezchybné, dokonalé, dostatočné a jasné"¹²

1.2 PREDREFORMAČNÉ POUŽITIE SS

Sola scriptura nie je vynálezom Reformácie. V rôznom význame bolo používané takými osobnosťami ako: Roger Bacon, John Wyclif, Jan Hus, Marsilius z Paduy, William Occam, Jean Gerson, Wessel Gansfort a iní.

1.2.1 THOMAS BRADWARDINE (1290-1349)

...one of the first outspoken representatives of Tradition I ... his emphasis on the exclusive and final authority of Holy Scripture is quite explicit."¹³

1.2.2 WILLIAM OCCAM (OCCAM 1285-1347)

"Occamistic respect for the authority of the Holy Scripture has been stressed at time to the point where it is identified with the *sola scriptura* principle of the Reformation."¹⁴

⁸ OBERMAN, *The Harvest of Medieval Theology*, 366 (sola-scriptura_allert.pdf)

⁹ OBERMAN, *The Harvest of Medieval Theology*, s. 368n.

¹⁰ Basil the Great, On the Holy Spirit, 27.66. (sola-scriptura_allert.pdf)

¹¹ BARROIS, G. A. *Holy Writ Or Holy Church*, (H:\01ph\1_Data-G\1Internet\01_Theology\3_InternetSites\10_theologytoday.ptsem.edu\1961_04\v18-1-bookreview3.htm)

¹² MAIER, G. *Biblical Hermeneutics*, s. 115.

¹³ OBERMAN, H. *The Harvest of Medieval Theology*, s. 372.

¹⁴ OBERMAN, H. *The Harvest of Medieval Theology*, s. 361.

Ex his verbis colligitur quod de sola scriptura Novi et Veteris Testamenti est illicitum dubitare utrum sit verum vel rectum quicquid in ea scriptum esse constiterit. Ergo de omnibus scripturis generalium conciliorum et quorumcunque aliorum expositorum Scripturae Divinae ac etiam Romanorum pontificum et quorumlibet historiographorum post canonem editis confirmatum non est illicitum dubitare et disceptare an a veritate exorbitent quaecunque scripta in eis constiterint in eis antequam Scripturae Sacrae novi et veteris testamenti consona demonstrantur.

We gather from these words that only about Scripture in the New and Old Testament is it impermissible to doubt whether whatever has been written in it is true or right. About all that has been written and published after the confirmation of the canon, therefore, whether by general councils, by any other expositors of divine scripture, even by Roman pontiffs and by any historians at all it is not impermissible to doubt and discuss, before they are shown to be in accord with the New and Old Testament of sacred scripture, whether anything written in them deviates from the truth.¹⁵

Zdá sa, že OCCAM bol proti *sola scriptura*. (Oberman)

1.2.3 MARSILIUS Z PADUY (1275-1343)

While still practicing medicine he composed the famous *Defensor pacis* (1324), one of the most extraordinary political and religious works which appeared during the Fourteenth century. A violent struggle had just broken out between Pope John XXII and Louis (Ludwig) IV the Bavarian, the imperial candidate at that time, and the latter, on being excommunicated and called upon to give up the empire, only replied to the pope's threats with fresh provocations [Wikipedia]

- Solam divinam seu canonicam scripturam (scripturam?), et ad ipsam per necessitatem sequentem quamcumque ipsiusque interpretacionem ex communi concilio fidelium factam veram esse, ad eternam beatitudinem consequendam necesse credere, si alicui debite proponatur.¹⁶

1.2.4 JOHN WYCLIFFE (1330-1384)

- **John Wycliffe** bol prvý, ktorý formuloval koncept *sola scriptura*.¹⁷ "sola scriptura est de necessitate salutis" *De veritate Sacrae Scripturae* - I/51 "...his principle *scriptura sola* is meant in the sense of the *lex evangelica*: the whole Bible - not only the Old Testament ... but event the New / is understood in a legalistic sense. ...in this approach the action of Christ occupies a central place..."¹⁸

1.2.5 JEAN GERSON (1363-1429)

"Jean Gerson, the Chancellor of the University of Paris, had also entered the lists against Hus ; he had drawn up a catalogue of twenty heterodoxies which he had discovered in Hus's treatise *De Ecclesia* ; this was sent to Constance and shown to Hus."¹⁹

1.2.6 JAN HUS (1372-1415) A ČESKÁ REFORMÁCIA

- "Thus, immediately after explaining that **John Huss**'s insistence on *sola scriptura* resides squarely in the single-source theory, Oberman concludes that 'this insistence on the authority of Holy Scripture is not *sola scriptura* in the sense that it would exclude Tradition understood as the ongoing interpretation of Scripture. The *sola* is only restrictive in that the law of God is sovereign and sufficient to determine alone - *without ecclesiastical law* - all cases that have to be tried by the Church."²⁰

¹⁵ OCCAM, W. *Dialogus* 1.2.1.

¹⁶ MARSILIUS *Defensor pacis*, cap. II, §1.

¹⁷ H:\01ph\1_Data-G\1Internet\01_Theology\1_Bible\SolaScriptura\03_Catholic\solascri_.pdf

¹⁸ REVENTLOW, H. G. *The Authority of the Bible...*, s. 32.

¹⁹ KITTS, E. *Pope John the Twenty-Third and John Hus*, s. 275.

²⁰ Oberman, *Harvest of Medieval Theology*, 377. Italics in original (*sola-scriptura_allert.pdf*)

*) Z. B. argument. IX. „Lex superaddita legi Christi vel est in lege Christi implicita vel impertinens vel repugnans. Si est implicita tunc hoc declarans non superadderet novam legem. — Si vero lex superaddita sit repugnans legi Christi tum indubie est iniqua. — Si vero est legi Christi impertinens tunc supplet legem Christi incompletam et tunc sequitur, quod homines consummantes legem Christi perfectiorem legem, quam fuit lex Christi, instituunt.“ — De fidei suae elucidatione. Opp. I, f. 48. —

- "Lex superaddita legi Christi vel est in lege Christi implicita vel impertinens vel repugnans. Si est implicita tunc hoc declarans non superadderet novam legem. - S"²¹

Dále slavnostně prohlašujeme, že při obraně bodů, pro něž nás protivná strana napadá, a tím, že jí v tom odpíráme, **nemíníme nic ubrat z Písma svatého** ani zamítnout názor některého svatého učitele nebo kohokoli jiného, je-li pravdivě založen v Písmu. Protože však máme bedlivý zářetel k tomu, že mnozí věrní jsou pro tyto body vystavováni soužení, hroznému kaceřování a upalování, a zvláště k tomu, že mnohé lidské tradice, které Kristův zákon svazují, oklešťují a zatěžují, jsou jako zákon, by nad sám zákon vychvalovány a přečeňovány, pracovali jsme se vší snažností a i nadále chceme pracovat k tomu, aby všechna taková nebezpečí byla ode všech Kristových věrných odrážena a **aby vše lidské a k Božímu zákonu dodatečně přidané bylo za přidané považováno**, a naopak zase aby to, co je Boží, bylo ode všech lidí za takové uznáváno a nikdo aby se nedomníval, že **by snad Kristus se svými apoštoly nestačil na to určovat, jak se má dít tradice a zachovávání jeho zákona**.²²

1.2.7 JÁN PUPPER (JÁN Z GOCHU)

- **John Pupper**, (1400–1475), Ján z Gochu, školený u *Bratov spoločného života*, Anticipoval Reformáciu svojím dôrazom na zvrchovanú autoritu Biblie. V protiklade k prácam filozofov a scholastikov, Biblia je knihou života, kým ich knihy sú knihami smrti (Gochove slová sú: *Sola scriptura canonica fidei indubiam et irrefragabilem habet auctoritatem*.)

1.3 MARTIN LUTHER

My conscience is captive to the Word of God. I cannot and I will not recant any thing - for to go against conscience is neither right nor safe. Here I stand.

1.3.1 AUGSBURG 1518 - VÝSLUCH PRED KARD. CAJETANOM

- TÉMA: ODPUSTKY
- The very earliest mention of the false doctrine of Sola Scriptura was by Martin Luther as he was questioned in the Synod of Augsburg (Germany) in October 1518.²³

"...nur der **Glaube an Christi Wort** rechtfertigt, macht würdig, macht lebendig, bereitet recht zur Sakramente vor; ohne ihn ist alles andere ein Bestreben eigner Anmaßung oder ein Bestreben der Verzweiflung; - den der Gerechte lebt seines Glaubens.²⁴

"Als Luther sich hiergegen auf die Heilige Schrift berief, **wurde er verlacht**, und Kajetan erwiderte: Der Papst steht über dem Konzil und legt die Schrift allein aus."²⁵

1.3.2 LIPSKO 1519 - DIŠPUTA S ECKOM

- TÉMA: AUTORITA PÁPEŽA
- - the *sola scriptura* principle was really formulated at the Leipzig Debate in 1519.²⁶ At the very moment when the electors assembled at Frankfurt to choose an emperor, (June, 1519,) the theologians met to perform an act of no less importance. (Ranke 200)
- "There is but **one thing** that **we have to believe**, namely, what Scripture teaches."²⁷

²¹ SCHWAB, J. *Johannes Gerson*, s. 580.

²² MIKULÁŠ Z PELHŮIMOVA, *Vyznání a obrana táboru*, s. 72.

²³ STANLEY, B. *The Origin of Sola Scriptura*, s. 2 (originSolaScriptura.pdf)

²⁴ KOESTLIN, J. *Leben Martin Luther's*, s. 225.

²⁵ ZANGE, F. *Zeugnisse...*, s. 221.

²⁶ ALLERT, C. D. *What Are We Trying to Conserve?: Evangelicalism and Sola Scriptura*, s. 17.

²⁷ DAU *Leipzig 1519, I*, s. 166.

- In the last analysis the debate turned out to be a struggle for the formal principle of the Reformation, whether Scripture is self-interpreting and the sole *principium cognoscendi*, the sole norm of faith, or whether it is subject to the efforts of church fathers and church councils to fix its meaning.²⁸
- "No faithful Christian **can be forced beyond the Sacred Scripture**, which is alone the divine law ...Indeed, we are prohibited by divine law to believe unless it is supported by Sacred Scripture or open revelation. This principle was lately asserted by **Gerson** in many places.²⁹
- "...unter ihren und des Hus Artikeln viele grundchristlich und evangelisch sind. - Da rief der Herzog laut: Das walt die Sucht! ...Luther suchte and den folgenden Tagen seine Behauptung in ein milderes Licht zu rücken; aber er mußte schließlich doch bekennen: **Unfehlbar ist nur die Heilige Schrift.**"³⁰

1.3.3 ASSERTIO OMNIUM ARTICULORUM 1520 -

- "Die Wendung „sola scriptura“ geht zurück auf Martin Luthers Formulierung, dass allein die Schrift Königin sei, welche er in seiner Rechtfertigung *Assertio* („Freiheitserklärung“) von 1520 gegen die von Leo X. ausgestellte Bannandrohungsbulle verwendete. Auch die anderen soli gehen auf Martin Luther zurück."³¹
- *Assertio omnium articulorum* 1520 - Nolo omnium doctior iactari, **sed solam scripturam regnare**, nec eam meo spiritu aut ullorum hominum interpretari, sed per seipsam et suo spiritu intelligi volo.³² (Ich will nicht als der gerühmt sein, der gelehrter als alle ist, sondern ich will, daß die Schrift allein Königin sei)
- *Grund und Ursach aller Artikel, so durch römische Bulle unrechtlich verdammt sind* 1521 - Ich hab erlernt **allein denen Bücher die die Heiligen Schrift heissen die Ehre zu thun** ...³³

1.3.4 WORMS 1521

"...daß ich **durch Zeugnisse der Schrift oder durch helle Gründe überwunden werde** - denn ich glaube weder der Papst, noch den Konzilien allein, dieweil am Tag liegt, daß sie öfters geirrt und sich selbst widersprochen haben - so bin ich überwunden durch die von mir **angeführten heiligen Schriften** und mein **Gewissen ist gefangen in Gottes Wort**; widerrufen kann ich nichts und will ich nichts, dieweil wider das Gewissen zu handeln unsicher und gefährlich ist! - Ich kann nicht anders, hier stehe ich, Gott helf mir! Amen!

1.4 THEOLOGICKÝ KONTEXT - REFORMAČNÉ "SOLA"

(1) solus Christus, (2) sola gratia, (3) sola fide, (4) sola scriptura, (5) soli Deo gloria

1.4.1 LUTHEROVA TEOLÓGIA

1.4.1.1 FORMÁLNY PRINCÍP = MATERIÁLNY PRINCÍP

- [ALTHAUS] "Das Schriftprinzip ist zuletzt kein 'Formalprinzip', das selbständig neben einem 'Materialprinzip' stände, sondern es is von vornherein inhaltlich bestimmt. Daher schliesst es die Schriftkritik im theologischen Sinne nicht aus, sondern ein."³⁴

[NIESEL] "...fröhliche Botschaft ist. Dieses Wissen hat sich bis in die Konkordienformel hinein erhalten. **Luther warnt davor**, aus dem Neuen Testament ein Buch zu machen, aus dem man sich Vorschriften für das Leben holt, aus Christus **inen zweiten Moses**. Man verstehe das Evangelium auch noch nicht, wenn man die evangelische Geschichte nach den Evangelisten kenne. Vielmehr wisse man es erst, wenn 'die Stimme'

²⁸ DAU *Leipzig 1519, I*, s. 173.

²⁹ HILLERBRAND, H. (ed.) *The Reformation*, s. 67.

³⁰ ZANGE, F. *Zeugnisse...*, s. 222.

³¹ http://de.wikipedia.org/wiki/Sola_scriptura

³² LUTHER *Assertio 1:26*.

³³ CLEMEN, O. *Luthers Werke II*, s. 64. (Ego enim fateor Caritati tuae, solis eis Scripturarum libris qui iam canonici appellantur, didici hunc timorem honoremque deferre... EPISTOLA 82)

³⁴ ALTHAUS, P. *Die Christliche Wahrheit*, s. 179.

komme, die dem Leser persönlich sage, daß Christus ihm gehöre mit Leben, Lehren, Werken, Sterben, Auferstehen und allem, was er sei und habe." (EA 63.113)³⁵

Und gleichwie seine Werke und (Lebens)geschichte kennen, noch nicht bedeutet, das rechte Evangelium kennen, denn damit weißt du noch nicht, daß er Sünde, Tod und Teufel überwunden hat. Ebenso bedeutet auch das noch nicht das Evangelium kennen, wenn du solche Lehre und Gebot weißt, sondern (erst,) wenn die Stimme kommt, die da sagt, Christus sei dein eigen mit Leben, Werken, Sterben, Auferstehen und allem, was er ist, hat, tut und vermag. [Martin Luther: Vorrede zum Neuen Testament (1522). Martin Luther: Gesammelte Werke, S. 3047 (vgl. Luther-W Bd. 5, S. 40) (c) Vandenhoeck und Ruprecht]

- [BARTH]: It was, of course, said that Holy Scripture is the Word of God to the extent that it presents Christ. But the programme of Reformation theology did not allow for any radical consideration of the meaning, importance and function of Christology in relation to all Christian knowledge. For that reason this theology was in many spheres / with illuminating exceptions / able to think and argue from Christology only very indirectly and implicitly, or not at all."³⁶

1.4.1.2 AUTORITA PÍSMÁ = AUTORITA EVANJELIA

EBELING: Dieser Zusammenbruch der Autoritäten war für Luther nur die Auswirkung der Autorität der Hl. Schrift. Von Anfang an praktizierte er mit Selbstverständlichkeit ein unausgesprochenes »Schriftprinzip«. Dessen theoretische Entfaltung wurde erst erforderlich, um die damit eingenommene hermeneutische Position gegen die römische Forderung hermeneutischer Funktion der Tradition zu vertreten. Die Schrift ist **sui ipsius interpres** (7, 95 ff.). Diese These ist Ausdruck des Sachverständnisses, um das es in der Schrift geht, und richtet sich darum nicht minder gegen ein formal bibliozistisches Schriftprinzip. Das **sola scriptura** entspricht der Particula exclusiva in bezug auf **Christus, verbum** und **fides**. Die Autorität der Schrift und die Autorität des im Rechtfertigungsverständnis ausgelegten Evangeliums sind eine und dieselbe. Der normative Sinn von Autorität ist der auctoritas im Sinne von Urheberschaft in bezug auf das verbum fidei untergeordnet. Darum ist das verkündigte Wort Gottes (d. h. die Schrift im Vollzug der Selbstausslegung) als Quelle des rechtfertigenden Glaubens das Gnadenmittel schlechthin.³⁷

1.4.2 KONFESIE A KATECHIZMY

Faith, like all strong conviction, has a desire to utter itself before others — 'Out of the abundance of the heart the mouth speaketh ;' ? believe, therefore I confess" {Credo, ergo confiteor). ... (creeds) emanate from the inner life of the Church, independently of external occasion. There would have been creeds even if there had been no doctrinal controversies.^ In a certain sense it may be said that the Christian Church has never been without a creed {Ecclesia sine symbolis nulla).³⁸

- Every Lutheran theological student learns that **the confessions are understood collectively** as the **norma normata**, the secondary standard of faith which is dependent upon and derived from the Scriptures. An important derivation of this is that the Scriptures exercise authority within the Church; there is **no scriptural authority extra ecclesia**, or outside the Church (meaning there is no individual or private interpretation). The interpretation of the Scriptures takes place within the Church, by means of the Holy Spirit, and this interpretation is accepted as a subsidiary standard: the **norma normata** of the faith.³⁹
- Velký katechismus (1529), Malý katechismus (1529)

1.4.2.1 DESAŤ BERNSKÝCH TÉZ - 1528

These Ten Conclusions were carefully prepared by Berthold Haller and Francis Kolb, Reformed ministers at Berne, and, at their request, revised and published by Zwingli (in German, Latin, and French) for a large religious Conference held in the capital of Switzerland, Jan. 7–26, 1528. They were approved by all the

³⁵ NIESEL, D. W. *Das Evangelium und die Kirchen*, s. 184.

³⁶ BARTH, K. *CD IV.1*, s. 366.

³⁷ EBELING, G. Einführung: Theologie. Martin Luther: Gesammelte Werke, S. 158 (vgl. RGG Bd. 4, S. 503) (c) J.C.B. Mohr (Paul Siebeck)

³⁸ SCHAFF, PH. *Creeds of Christendom I*, s. 4-5.

³⁹ CARLSON, K. *What is "Normative" in Theology*, s. 2 (H:\01ph\1_Data-G\1Internet\ 01_Theology\1_Bible\SolaScriptura\NormaNormans.pdf)

leading Swiss Reformers, and also by Ambrosius Blaarer of Constance, Bucer and Capito of Strasburg, and others, who attended the Conference. The result of the Conference was the complete triumph of the Reformation in Berne. They are a model of brevity. Niemeyer gives the German original in the Swiss dialect from the Zurich edition of 1528.⁴⁰

II. Die Kirche Christi macht nicht Gesetze und Gebote ohne Gottes Wort; deßhalb alle Menschensatzungen, die man Kirchengebote nennt, uns nicht weiter binden, als sie in Gottes Wort gegründet und geboten sind.

II. Ecclesia Christi non condit leges et mandata extra Dei Verbum; ea propter omnes traditiones humanae, quas Ecclesiasticas vocant, non ulterius nos obligant, quam quatenus in Dei Verbo sunt

1.4.2.2 AUGSBURSKÉ VIEROVYZNANIE (1530)

ART. VII.—*De Potestate Ecclesiastica*

Porro contra Scripturam est, traditiones condere aut exigere, ut per eam observationem satis faciamus pro peccatis, aut mereamur gratiam et iustitiam

Moreover, it is against the Scripture to ordain or require the observation of any traditions, to the end that we may merit remission of sins, and satisfy for sins by them.

1.4.2.3 ŠMALKALDSKÉ ČLÁNKY (1538)

In the **Smalcald Articles**, the Lutheran Church says “Ex patrum — verbis et factis non sunt exstruendi articuli fidei — Regulam autem aliam habemus, ut videlicet verbum Dei condat articulos fidei et praterea nemo, ne angelus quidem. (The Word of God shall establish articles of faith, and no one else, not even an angel. / Es heisst Gottes Wort soll Artikel des Glaubens stellen und sonst niemand, auch kein Engel.)”⁴¹

1.4.2.4 CONFESSIO HELVETICA PRIOR - 1536

I. Von der heiligen Schrift.

Die heilige, göttliche, biblische Schrift, die da ist das Wort Gottes, von dem heiligen Geiste eingegeben, und durch die Propheten und Apostel der Welt vorgetragen, ist die allerälteste, vollkommenste und höchste Lehre, und **begreift allein alles das**, was zur wahren Erkenntniß, Liebe und Ehre Gottes, zu rechter, wahrer Frömmigkeit und Anrichtung eines frommen, ehrbaren und gottseligen Lebens dienet.

I. DE SCRIPTURA SACRA.

Scriptura canonica Verbum Dei, Spiritu Sancto tradita, et per prophetas apostolosque mundo proposita, omnium, perfectissima et antiquissima Philosophia, pietatem omnem, **omnem vitam rationem sola perfecte continet.**⁴²

1.4.2.5 KONKORDIENFORMEL - 1576

1. Wir gläuben, lehren und bekennen, daß die einige Regel und Richtschnur, nach welcher zugleich alle Lehren und Lehrer gerichtet und geurtheilet werden sollen, seind allein die prophetischen und apostolischen Schriften altes und neues Testament

I. Credimus, confitemur et docemus, unicum regulam et normam [die einige Regel und Richtschnur], secundum quam omnia dogmata omnesque Doctores aestimari et judicari oporteat, **nullam omnino aliam esse**, quam Prophetica et Apostolica scripta cum Veteris, tum Novi Testamenti⁴³

und bleibt allein die heilige Schrift der einige Richter, Regel und Richtschnur, nach welcher als dem einigen Probiertein sollen und müßen alle Lehren erkannt und geurtheilet werden,

et sola Sacra New Testaments, Scriptura iudex, norma et regula [der einige Richter, Regel und Richtschnur] agnoscitur, **ad quam, ceu ad Lydium lapidem [als dem einigen**

⁴⁰ SCHAFF, PH. *Creeds of Christendom III*, s. 208.

⁴¹ CLEMEN, O. *Luthers Werke IV*, s. 299.

⁴² SCHAFF, PH. *Creeds of Christendom III*, s. 211.

⁴³ SCHAFF, PH. *Creeds of Christendom III*, s. 93-34.

Probie[stein], omnia dogmata exigenda sunt et iudicanda⁴⁴**1.4.2.6 THIRTY-NINE ARTICLES - 1562**

VI. Of the Sufficiency of the Holy Scriptures for Saltation.	VI. Of the sufficiency of the Holy Scriptures for saluation.	VI. Divina Scriptura doctrina sufficit ad salutem.
<u>Scriptura sacra continet omnia qua sunt ad salutem</u> necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, non sit a quoquam exigendum, ut tanquam Articulus fidei credatur...	Holy Scripture conteyneth all thinges necessarie to saluation: so that whatsoever is not read therein, nor may therein, is not required of anye man, that it should be believed as an article of the fayth...	Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man

1.4.2.7 WESTMINSTER CONFESSION - 1649

6. The **whole counsel of God**, concerning all things necessary for his own glory, man's salvation, faith, and life, is either **expressly** set down in Scripture, or by good and necessary consequence may be **deduced** from Scripture: unto which **nothing at any time is to be added**, whether by new revelations of the Spirit, or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word; and thate there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.⁴⁵

1.4.2.8 RADIKÁLNA REFORMÁCIA - INDIVIDUALIZMUS, SPIRITUALIZMUS

- In his explanation of Oberman's thesis Alister McGrath has added the designation of '**Tradition 0**' to the different understandings of tradition in the Reformation age. Tradition 0 is an understanding of theology that allocates no role whatsoever to Tradition ?an allocation he identifies with the radical reformers. The only wing of the Reformation that applied the principle of *sola scriptura* as **totally separate from the history of interpretation in the Church was this radical wing**. Radicals believed that every individual had the right to interpret scripture as he saw fit, subject to the guidance of the Holy Spirit. This opened the way for radical individualism in scriptural interpretation.⁴⁶
- What is actually happening is that Luther is being made into a radical reformer in these explanations. Those who held to Tradition 0 could easily appeal to the Bible to reject essential Christian truths like the Trinity.⁴⁷

1.4.2.9 METODIZMUS

WESLEY: *homo unius libri* - quadrilateral: (1) Scripture, (2) tradition, (3) experience, (4) reason

1.5 ZÁVER

- *sola scriptura*: - (1) autorita, (2) dejiny spásy; (3) tradícia výkladu; (4) konfesie

2. "SOLA SCRIPTURA" U CALVINA

Calvin - život:

Jean Calvin naquit le 10 juillet 1509, a Noyon, en Picardie, et mourut a Geneve le 27 mai 1564. C'est, sernble-t-il, dans les premiers mois de l'année 1534 qu'il se convertit a la vérité évangélique et donna son coeur a Dieu.

⁴⁴ SCHAFF, PH. *Creeeds of Christendom III*, s. 96.

⁴⁵ MACPHERSON, J. *The Confession of Faith*, s. 37.

⁴⁶ (sola-scriptura_allert.pdf p. 11)

⁴⁷ (sola-scriptura_allert.pdf p. 13)

2.1 ROZOZNANIE AUTORITY PÍSMÁ: DUCH SVĚTÝ (SOLA?)

- Zwingli

[ZWINGLI] When the Word of God shines on the human understanding; it enlightens it in such a way that it understands and confesses the Word and knows the certainty of it ... **Before I say anything or listen to the teaching of man, I will first consult the mind of the Spirit of God** ... then you should reverently ask God for his grace, that he may give you his mind and Spirit, so that you will not lay hold of your own opinion but of his ... and the go to the written word of the Gospel.⁴⁸

- Calvin

1.7.5. Let it be considered, then, as an undeniable truth (*maneant ergo hoc fixum*), that they who have been **inwardly taught by the Spirit** (*intus docuit*), feel an entire acquiescence in the Scripture, and that it is **self-authenticated** (*αὐτόπιστον*), carrying with it its own evidence, and ought not to be made the subject of demonstration and arguments from reason (*neque demonstrationi et rationibus subiici eam fas esse*); but it obtains the credit which it deserves with us by the testimony of the Spirit. For though it conciliate our reverence by its internal majesty, it never seriously affects us till it is confirmed by the Spirit in our hearts (*tunc tamen demum serio nos afficit, quum per Spiritum obsignata est cordibus nostris*). Therefore, being illuminated by him, we now believe the divine original of the Scripture (*a Deo esse Scripturam*), not from our own judgment or that of others, but we esteem the certainty (*certo certius constituimus*), that we have received it from God's own mouth by the ministry of men (*hominum ministerio ab ipsissimo Dei ore - de la propre bouche de Dieu, par le ministere des hommes*), to be superior to that of any human judgment, and equal to that of an intuitive perception of God himself in it. (*non secus acsi ipsius Dei numen illic intueremur*)⁴⁹

5. Maneat ergo hoc fixum, quos Spiritus sanctus intus docuit, solide acquiescere in Scriptura, et hanc quidem esse αὐτόπιστον, neque demonstrationi et rationibus subiici eam fas esse: quam tamen meretur apud nos certitudinem, Spiritus testimonio consequi. Etsi enim reverentiam sua sibi ultro maiestate conciliat, tunc tamen demum serio nos afficit, quum per Spiritum obsignata est cordibus nostris. Illius ergo virtute illuminati, iam non aut nostro, aut aliorum iudicio credimus, a Deo esse Scripturam: sed supra humanum iudicium, certo certius constituimus (non secus acsi ipsius Dei numen illic intueremur) hominum ministerio, ab ipsissimo Dei ore ad nos fluxisse. Non argumenta, non verisimilitudines quaerimus, quibus iudicium nostrum incumbat: sed ut rei extra aestimandi aleam positae iudicium ingeniumque nostrum subiicimus. Non id quidem qualiter solent interdum rem incogni-

- v spoločensve Ducha Sv.

Now, if we wish to consult the true interest of our **consciences**; that they may not be unstable and wavering, the subjects of perpetual doubt; that they may not hesitate at the smallest scruples, — **this persuasion must be sought from a higher source than human reasons**, or judgments, or conjectures — even from the secret testimony of the Spirit.⁵⁰

"...2 Cor 5 : 7 where we read: "We see indeed, but as in a glass darkly i.e. instead of having the thing itself we have to be content with the message about it." Calvin expresses the same point when he describes the word of the Bible as an instrument of the Spirit. This means that the Holy Spirit uses the word but it does not mean that it has so penetrated the word as to be identical with it."⁵¹

2.2 POCHOPENIE PÍSMÁ: INSTITUTIO AKO EXEGETICKÉ VÝCHODISKO (SOLA?)

- doktrína ako **úvod do exegézy**

⁴⁸ CAMERON, E. *The European Reformation*, s. 138.

⁴⁹ CALVIN, J. *Institutes I.7.5*, s. 72

⁵⁰ CALVIN, J. *Institutes I.*, s. 78. (ab arcano testimonio Spiritus; assavoir du tesmoignage secret du saint Esprit.)

⁵¹ NIESEL, W. *Theology of Calvin*, s. 32.

hibeo. Porro hoc mihi in isto labore propositum fuit, sacrae Theologiae candidatos ad divini verbi lectionem ita praeparare et instruere, ut et facilem ad eam aditum habere, et inoffenso in ea gradu pergere queant: siquidem religionis summam omnibus partibus sic mihi complexus esse videor, et eo quoque ordine digessisse, ut si quis eam recte tenuerit, ei non sit difficile statuere et quid potissimum quaerere in Scriptura, et quem in scopum quicquid in ea continetur, referre debeat. Itaque hac veluti strata via, si quas posthac Scripturae enarrationes edidero, quia non necesse habeo de dogmatibus longas disputationes instituere, et in locos communes evagari, eas compendio semper astringam. Ea ratione, magna molestia et fastidio pius lector sublevabitur: modo praesentis operis cognitione, quasi necessario instrumento praemunitus accedat. Sed quia huius instituti ratio in tot meis commentariis quasi in speculis clare apparet, re ipsa malo declarare quale sit quam verbis praedicare. Vale,

Now, my design in this work has been to prepare and qualify students of theology for the reading of the divine word, that they may have an easy introduction to it, and be enabled to proceed in it without any obstruction. For I think I have given such a comprehensive summary, and orderly arrangement of all the branches of religion, that, with proper attention, no person will find any difficulty in determining what ought to be the principal objects of his research in the Scripture, and to what end he ought to refer any thing it contains. This way, therefore, being prepared, if I should hereafter publish any expositions of the Scripture, I shall have **no need to introduce long discussions respecting doctrines**, or digressions on common topics, and therefore shall always compress them within a narrow compass. **This will relieve the pious reader from great trouble and tediousness**, provided he come previously furnished with the necessary information, by a knowledge of the present work. But as the reason of this design is very evident in my numerous Commentaries, I would rather have it known from the fact itself, than from my declaration.⁵²

2.3 APLIKÁCIA PÍSMSA: SPÁSA, ETIKA, POLITIKA... (SOLA?)

"No name in church history—not even Hildebrand's or Luther's or Loyola's—has been so much **loved and hated, admired and abhorred, praised and blamed, blessed and cursed**, as that of John Calvin."⁵³

- *sola scriptura* neznamená neomylnosť...
- Servetov prípad → varovanie pred teonomickou interpretáciou Mojžišovho zákona

Calvin's prominence for intolerance was his misfortune. It was an error of judgment, but not of the heart, and must be excused, though it cannot be justified, by the spirit of his age. Calvin never changed his views or regretted his conduct towards Servetus. Nine years after his execution he justified it in self-defence against the reproaches of Baudouin (1562), saying: "Servetus suffered the penalty due to his heresies, but was it by my will? Certainly his arrogance destroyed him not less than his impiety. And what crime was it of mine if our Council, at my exhortation, indeed, but in conformity with the opinion of several Churches, took vengeance on his execrable blasphemies? Let Baudouin abuse me as long as he will, provided that, by the judgment of Melancthon, posterity owes me a debt of gratitude for having purged the Church of so pernicious a monster. In one respect he was in advance of his times, by recommending to the Council of Geneva, though in vain, a mitigation of punishment and the substitution of the sword for the stake."⁵⁴

- omyly?

Next to Tollin, Professor Harnack, Neander's successor in Berlin, has formed a most favorable idea of Servetus. Without entering into an analysis of his views, he thinks that in him "the best of all that came to maturity in the sixteenth century was united, if we except the evangelical Reformation," and thus characterizes him: "*Servede ist gleich bedeutend als empirischer Forscher, als kritischer*

⁵² CALVIN, J. *Institutio*, s. 25 (John Allen)

⁵³ SCHAFF, PH. *History...* VII, s. 270.

⁵⁴ SCHAFF, PH. *History...* VII, s. 690.

Denker, als speculativer Philosoph und als christlicher Reformator im besten Sinn des Worts. Es ist eine Paradoxie der Geschichte, dass Spanien—das Land, welches von den Ideen der neuen Zeit im 16 Jahrhundert am wenigsten berührt gewesen ist—diesen einzigen Mann hervorgebracht hat." (Dogmengeschichte, Bd. III. 661.)

- "I am more deeply scandalized at the single execution of Servetus than at the hecatombs which have blazed at auto-da-fés of Spain and Portugal."⁵⁵

3. SOLA SCRIPTURA PRE DNEŠOK

[TILLICH] "theo-logy" implies, as such, a mediation, namely, between the mystery, which is theos, and the understanding, which is logos. If some **biblicists, pietists, evangelicals**, and lay Christians are opposed to the mediating function of theology, they deceive themselves, since, in reality, **they live by the crumbs falling from the table of the theological tradition** which has been created by great mediators.⁵⁶

3.1 POREFORMAČNÝ VÝVOJ

3.1.1 VEDECKÁ REVOLÚCIA

3.1.2 HISTORICKÉ VEDOMIE (LESSING)

3.1.3 ANTROPOCENTRICKÉ MYSLENIE (DESCARTES)

3.1.4 RK A VATICANUM II

- "The documents of Vatican II and those of the Faith and Order Commission, while they do not totally overcome all the historic disputes between Catholics and Protestants, go a long way toward reconciliation. As a result, it is no longer safe to assume that either Protestants or Catholics adhere to the classical orthodoxies of their own churches, as expressed in past centuries."⁵⁷

3.1.5 PROTESTANTI A BIBLICKÁ KRITIKA

It was **the Protestant principle** that gave liberal theology the right and the good conscience to approach the Holy Scripture with the critical methods of historical research and with a complete scientific honesty in showing the mythical and legendary elements in both Testaments. This event, which has no parallel in other religions, is an impressive and glorious vindication of the truth of the Protestant principle. In this respect Protestant theology must always be liberal theology.⁵⁸

- PANNENBERG: "The Crisis of the Scripture Principle" (1) historical criticism, (2) hermeneutical problem⁵⁹

⁵⁵ In a footnote in ch. LIV. of his work on the *Decline and Fall of the R. E.* (Smith's ed. V. 552). He assigns three reasons for this judgment: (1) the zeal of Calvin was envenomed by personal malice and perhaps envy [?]; (2) the deed of cruelty was not varnished by the pretence of danger to the Church or State; (3) Calvin violated the golden rule of doing as he would be done by. Gibbon's prejudice against Calvinism is expressed in the sentence (p. 551) that "many a sober Christian would rather admit that a wafer is God than that God is a cruel and capricious tyrant."

⁵⁶ TILLICH, P. *The Protestant Era*, s. xiii.

⁵⁷ DULLES, A. *Scripture: Recent Protestant and Catholic Views*, H:\01ph\1_Data-G\1Internet\01_Theology\3_InternetSites\10_theologytoday.ptsem.edu\1980_04\v37-1-article1.htm

⁵⁸ TILLICH, P. *The Protestant Era*, s. xxvii.

⁵⁹ PANNENBERG, W. *Basic Questions in Theology I*, s. 12.

3.2 AUTORITA: SVEDECTVO O HODNOTÁCH (RICH)

3.3 HERMENEUTIKA - ZODPOVEDNÝ VÝKLAD

3.3.1 HEILSGESCHICHTE (AUTORITA APOŠTOLOV)

3.3.2 CENTRUM: SOTERIOLOGIA

3.3.3 KRITIKA

3.4 APLIKÁCIA: JEDNOTLIVEC, CIRKEV, SPOLOČNOSŤ (JAKUB)

3.4.1 TEONOMIZMUS?

- Theonomists do not believe in the separation of church and state.
- Theonomists want to impose Christian government on the U. S. by force and revolution.
- Theonomists are seeking a one-world Christian government.
- Theonomists believe that the Mosaic Law should be the constitution of every nation.
- Theonomists believe that we are saved by the law.
- Theonomists believe that a terrible crisis will usher in the millennial period in the next few years.

3.4.2 INDIVIDUALIZMUS

"LUTHER bol na míle vzdialený od každej modernej predstavy, podľa ktorej má človek v sebe schopnosť siahať ku hviezdám. Viera je v človeku pôsobená Bohom a to, čo chápe vo svojej viere, či je to Boh, Kristus alebo Slovo, je nadprirodzená realita, na ktorej sa pravý kresťan môže podieľať v tej miere, v akej prekonáva svoje prirodzené myslenie a toto zahŕňa aj jeho osobnosť. ...LUTHER sa dostal k absolútnemu transcendentnému poriadku, a to bolo zdrojom jeho heroizmu po r. 1517.⁶⁰

4. ZÁVER

- nevyhnutnosť slobodného rozhodnutia podľa svedomia (Luther - Worms) → vedecké skúmanie
- nevyhnutnosť úcty k Písmu ako zjaveniu/svedectvu o zjavení živého Boha - HROMÁDKA: "každé slovo sa dostalo boží prozřetelností tam, kam se dostalo"⁶¹

⁶⁰ HOLBORN, H. *A History of Modern Germany*, s. 131.

⁶¹ HROMÁDKA, J. *Pøelom v protestantské teologii*, s. 83.